

THE
BAPTIST
AND
Independent Churches.

(So called) Set on Fire.

By a bright shining LIGHT revealed from Heaven. Their *PASTORS* and *TEACHERS*, scorching in the flame of it, *Gnashing* and *Blaspheming* God and his Tabernacle; As their Principles rash and judging, herein recorded, do demonstrate; which are answered for the vindicating of Truth, and the satisfying of the simple. In which they are found to be children of them who killed the Just, and have drunken of the Cup of Fornication, who also must drink of the Cup of Indignation at the hand of the Lord.

Wherein also is an Exhortation unto all people, to examine themselves in what state and condition they are, and to meet the Lord by repentance, before that great Day of wrath that is come, and coming to overtake them; and they perish for ever. In which all flesh shall *QUAKE* and *TREMBLE*.

Wherein also are some of the everlasting Truths of God revealed, whereby all that have desires and breathings after God, and to be partakers of the Divine Nature of Christ, and would be acquainted with the one Faith, and one Baptism, and with the way that leads into it, and the Kingdom of God, may be directed into it. Whereby every Particular may, by an infallible testimony, according to the Law and Testimony, come to know whether they are in the one truth, and in it walking.

In it also is a Word of Comfort to the *JEWS*. Likewise is shewed when all Carnal Ordinances (which stood in time and outward things, and had a limitation of time) ended to every one that believes, which were types and figures, and what they did prefigure, is proved by the holy Scriptures of truth.

By one who is labouring and seeking the Redemption of all mankind in Christ Jesus, who would not that any should perish, but come to the knowledge of the Truth.
THOMAS MORFORD.

Isa 10 17. And the Light of Israel shall be for a fire, and his holy One for a flame. and it shall burn and devour his thorns and bryars in one day.

Rev. 16. 9, 10. And men were scorched with great heat, and blasphemed the Name of God, which hath power over these Plagues, and they repented not to give him glory, &c. And they gnawed their tongues for pain.

Hosea 4. 15. I will go, and return to my place, till they acknowledge their offence, and they seek me in their afflictions.

London, Printed for Robert Wilson, and are to be sold at his shop, at the sign of the Black-spread-Eagle and Windmill in Martins-Lane, 1660.

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*Bonj^a Carter His Book
2 mo 1750*

To the impartial and unprejudiced REDER.

READER,

WHoever thou art that art enquiring after the Good old Way, to walk there, and hast desires to be directed therein, but art a stranger unto that, or knowest not where so have it, which should give thee an entrance therein, here in this following Book, is that plainly demonstrated, according to the holy Scriptures of Truth, which should give thee an entrance therein, and also where it is, illustrated by infallible testimonies; by one who hath wandered from Mount to Hill, to seek the Lord, breathing and panting after him as he chased Hart after the Brooks of water, but found him not until he came to wait at the true Door, which is CHRIST the LIGHT, which gives the true entrance into the knowledge of the glory of God, in the face of Jesus Christ. And seeing, according to the Scriptures of Truth, perilous times are come, & many are crying, Lo her's Christ, and lo there's Christ, whereby the simple-hearted (which have true hungerings & thirstings after God, and would be acquainted with the One Truth, one Faith, and one Baptism, and one Lord Jesus Christ) know not which way to turn, by reason of the many inventions of man, and voices that are in the world, each one esteeming his own (his invention that he worshippeth his God with) to be the best way.

Therefore in the fear of God, in the cool and calm spirit, read over this Book, wherein thou shalt find many of the Principles and Doctrines of some of the eminentest Professors, Pastors and Teachers, who have a form of godliness, but deny the Power; the which I was an ear witness of, and when I heard it, I said in mine heart, Great men are not alwayes wise in the wisdom of God: But in the grief of my soul I said, Men of high degree are a lye, and men of low degree are vanity.

Wherein also is an Answer thereunto according to the holy Scriptures of Truth, by which their folly is made manifest, though not with envious words, or in the form or method of the Serpents wisdom, unto whom it is not directed; nor for their sakes who by his wisdom are alled, is it written.

Therefore let that noble spirit be in thee, as was in the Bereans, Search the Scriptures, and compare them together, and see whether the things herein be true; let that of God in thee judge. The matter is great & weighty which concerneth everlasting salvation; And why should it be thought an incredible thing, That Christ should now be manifested in mortal flesh,

quickning them that were even dead in sins and trespasses; for verily I have written no other thing concerning him or of the operation of his Eternal spirit, then what in measure I have really (not imaginarily) seen and handled, and felt of his work and glory; for I dare not speak of that which the Lord hath not wrought in me, and by me, or to boast in other mens lines; for all the world have a form of worship, talking of Christs words, and the Prophets and Apostles words, but are out of their Life and Power.

Behold what headineß and high-mindedneß, treachery and betraying one another! and will be yet far worse, by evil men and seducers, &c. What incontinence, men and women burning in their lusts one towards another! What eating and drinking, and rising up to play, &c! and yet all covered with a Profession of God and Christ. But how can any better fruits be expected, when Pastors and Teachers tell People for Doctrines, they cannot get victory over sin on this side the Grave; which herein is plainly proved false; and the everlasting way of Truth discovered, which leads out of sin, and gives power against sin on this side the Grave, and to live pure and holy, even as God is holy. Think it not impossible, with the Lord all things are possible.

And what I have here written, is not to render any man odious, or to discover their nakedness, but for the bringing of Gods truth to Light; for I having had something lying on me a long time, to give forth amongst the Professors and Baptists, who have any true desires after God; and as in obedience to the movings of the Lord, I passing amongst them, seeing their PRACTISES, and hearing their DOCTRINES, it was now laid on me of the Lord, to give it forth as an Answer thereunto, which I have done for the clearing of my Conscience in tender love, that all who love their souls may be warned while time is: For the dispensation of the fullness of time is come nigh, for the gathering together all in ONE, even in Christ, whether things in Heaven, or things in Earth: The Parable of the Field is fulfilled; the Pearl is found; Father, Mother, Husband, or Wife, House or Land, all is forsaken, if the Lord calls, and followed, even to the end of the earth, for the gathering into the unity with the Father and the Son. This is the onely desire of him, whom the Lord hath called into his labour, which seeketh your Eternal good. With the measure of Gods Spirit try all things, and let not any motion passe away, that seeks truly after God, that you may come to have an infallible testimony of the Spirit of the Lord in you, to lead you, and guide you: For he that believeth hath the witness in himself.

T. M.

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By a bright shining Light revealed from Heaven. Their *PASTORS* and *TEACHERS* scorched in the flame of it, *gnashing* and *blaspheming* God and his Tabernacle; As their Principles rash and judging, herein recorded, do demonstrate; Which are answered for the vindicating of Truth, and the satisfying of the simple. In which they are found to be children of them which killed the Just, and have drunken of the Cup of For-nication, who also must drink of the Cup of Indignation, at the hand of the Lord.

1. **E** *Dward-Whale* (accounted an Independent Teacher, Priest of *Waterford*) affirmed. — *That the godliest man that ever was on the earth, did not get the victory over sin, or lived free from sin on this side the Grave----* He did not except Christ. This he affirmed in his Pulpit before the whole Congregation, in the Idol-Temple, formerly a *Massé-House*, with a Cross on the top of it, and another at the end of it on the 21. day of the 6th. Month, 1659. in the City of *Waterford*.

Ans. He that is born of God, doth not commit sin, because Christ the Seed of God, is in him; and as he abides in him, he cannot sin, though he may be tempted to sin, as

Christ was, yet not overcome with the temptation of sin, but thorough Faith in Christ, gets the victory over sin and temptations on this side the grave, 1 Joh. 3. 9. ch 5. ver. 4. Sin is of the Devil; and he that commits it, and pleads for it, is taken captive by the Devil at his will, 1 Tim. 2. 26. And for this purpose, Christ the eternal Son of God, was made manifest to take away sin, and to destroy sin. And forasmuch as the children were partakers of flesh and blood, Christ himself also partaked of the same, *that thorough the death he might destroy him that had the power of death, that is, the Devil, and deliver them, who (thorough fear) were all their life time subject to bondage; which Christ redeemed them from; for saith the Apostle, He was made to us wisdom and redemption, &c.* And the Apostle did witness through Christ, victory over sin on this side the grave: For saith he, *O death! where is thy sting? O grave, or hell! where is thy victory? The sting of death is sin, the strength of sin is the Law: but (take notice) thanks be unto God which giveth us the victory thorough our Lord Jesus Christ, 1 Cor. 15. 54, 55, 56, 57.* And so Priest Whale hath preached another Doctrine then Christ or his Ministers, and hath (as it were) blasphemously charged Christ, his holy Prophets and Apostles, with sin; for he did not except them when he said, --- *The godliest man that ever was, did not get the victory over sin, on this side the grave.* --- And so by the holy Scriptures of this truth he is corrected, and taken with a lye in his mouth, and as it were denying the very purpose, work and office of God in Christ, which was to save from sin, and (thorough death) to destroy sin and death, and to take it away, nailing it to the cross, &c.

And this testimony I give unto all the World, for the Lord God and his truth, That it is possible in and thorough CHRIST JESUS the light of the world, that lighteth every one that comes into the World, that all that it love and follow in the daily Cross, I say, That thorough Faith in the Blood of Christ (*who is our example, whose steps many of us are following, (according to our measures) who did not sin, neither was guile found in his mouth, &c.*) it is possible to live free from sin, and to live a pure, righteous, and holy life, even perfect as he

is perfect in this present World, before this earthly Tabernacle go down to the grave; and at this let none stumble, but in the cool and calm spirit, and in the Light and fear of God search the Scriptures, for they testify, that the members of the true Church, so lived in the days of old; and many thousands (*blesſed be the Lord*) in this day, are living so, and coming so to live, Christ being the same yesterday, to day, and for ever; (For saith the Apostle, *What manner of love hath the Father bestowed on us, that we should be called the sons of God; therefore the world knoweth us not, (mark the reason)* because it knew him not, but said, He was *Joseph's son, a sinner, and hath a Devil, and deceiveth the people*, Why hear ye him? Even as Teachers and Professors generally cry out this day (*against his servants whom he hath sent forth to bear witness of his true Light*) that it is a natural Light, and not sufficient to lead out of sin, &c. But saith John, *Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, (and blesſed be the Lord, he is appeared in his Saints, 2 Cor. 13. 5. Col. 1. 27. Rom. 8. 10.) We shall be like him; for we shall see him as he is; And every one that hath this hope in him, purifieth himself (mark that) even as he is pure; 1 Joh. 3. 1. 2. 3.* And herein was Love made perfect, and gives boldness in the day of Judgement, because (say they) even as he is, (take notice of that) so are we in this world, 1 Joh. 4. 17. He that can receive it, let him; for he was, and is without sin, and bare our sins in his body on the Tree, &c. Therefore saith the Apostle, *If we be dead with Christ, we believe that we shall live with him.* Now Christ was dead to sin, and the Gospel did witness some of them dead to sin, and could no longer live therein, but live unto Christ, in newness and righteousness of Life; for a dead man that is really dead, cannot move, act, or speak; so he that is really dead to sin, cannot act or commit sin; and Paul did say, That himself and others were dead to sin, and free from sin, Rom. 6. 2. 7. the old man crucified, and the body of sin destroyed. Therefore, saith he, *Reckon your selves to be dead indeed unto sin, but alive unto God, thorough our Lord Jesus Christ; for sin shall not have dominion over you; for ye are not under the Law but under Grace;* Rom. 6. 11.
Ver. 14. which

which Grace taught them to deny all ungodliness and worldly lusts, and to live truly like God in this present world: Therefore saith Peter, Forasmuch as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind, for he that hath suffered in the flesh, (as Old England, and New-England, and many other places can witness, how much many of the faithful servants of the Most High God have suffered in their flesh, to the loss of life, and spoil of Goods, for the Testimony of Jesus, and the wicked actions on record will testify to generations to come) I say, He that hath suffered in the flesh, hath ceased (mark) from sin, that he no longer should live to the lust of the flesh, or will of man, the rest of his time, but to the will of God, &c. And saith Paul, God be thanked ye were (take notice, not that then they were) the servants of sin, but having obeyed from the heart that form of Doctrine which was delivered you, (mark) being made free from sin, became the servants of Righteousness. So here, according to the holy Scripture, the Apostle did testify, that the Romans (thorough the Gospel he preached unto them) had freedom and victory over sin on this side the Grave. And the Gospel he preached, was CHRIST the LIGHT in them, and to that was he sent to turn their minds; for, what may be known of God (he told them) was manifest in them, Rom. 1. 19. And his Doctrine was, not with enticing words of mans wisdom, but in the demonstration of the spirit and power of the Lord, that their Faith might not stand in the wisdom of men, (by which wisdom they knew not God) but in the power of the Lord. Howbeit, saith he; We preach wisdom among them that are perfect; according to Christ's Doctrine, which is, Be ye perfect, even as your heavenly Father is perfect: And Paul was not ashamed of this Gospel, for it was, and is the Power of God to salvation, to every one that believes and follows the Light of Christ; for therein is the righteousness of God revealed from faith to faith; by which faith, the faithful came to get the victory over sin, and freedom from sin, and became servants to God, and brought forth fruits unto holiness of life; the end of which was, and is, everlasting peace; but the wages of sin living and dying in it, is everlasting death, and punishment.

Obj.

Obj. But did not Paul say, *O wretched man!* &c. And so (though a man may say, some be freed from the guilt of sin: yet it cannot be, that men may be free from the acting or committing of sin, whilst they are on earth, &c. but by the righteousness of Christ imputed to them, they shall be saved that believe in Christ, &c.

Ans^r. He that acteth or committeth sin, is under the guilt and condemnation for sin; for he that commits sin is of the Devil, and the Light will be his condemnation; and whosoever abides in him (saith John,) sinneth not, whosoever sinneth, hath not seen him; neither knoweth him; for he dyed for sinners and ungodly ones, but not to live in sin, but unto himself, which dyed for them, 2 Cor: 5: 15 and the righteousness of Christ, imputed to any that live in sin, and daily act and commit sin, that will stand them in little stead, in the day of the Lords account, when he shall give to every one according to the deeds done in the body: And although the Scripture saith; *Abraham believed God,* and it was imputed unto him for righteousness; yet it doth not say, that the righteousness of Christ shall be imputed to them, which daily live and abide in sin. *Abraham* believed, and also obeyed the command of God; now that which was written, concerning *Abrahams* righteousness that was imputed unto him, was not written for his sake alone, as saith the Scripture, but for us also to whom (take notice of that) it shall be imputed, if we believe; (mark and take notice) if ye believe, it shall be imputed unto you for righteousness, if ye say, ye do believe, then ye shall not abide in sin; if ye believe and follow the Light of Christ in you, then you shall not (saith Christ) abide in darkness, sin, or evil, but shall have the Light of Life. Compare *John 8. 12. John 12. 46. to Rom! 4. 23, 24, 25.* And as for *Paul's* saying, *O wretched man!* &c. I do affirme in the fear of God, according to what I have received of the Lord, and shall make it to appeare, by the aforegoing words of the Apostle to the Romans, and also by the words following, that it was not the Apostles then present condition, when he said, *O wretched man that I am!* &c. but a condition that he had once passed through, which through Christ, he did witness a freedom from *Rom. 8, 12:* onely it was the manner of the Prophets and Apostles when they writ to the people, and for the condescending to the low estate or condition,

that those they write unto were in, to rank themselves with them, to wit, in using the word *We*, or *Us*, as for instance, if we say, we have no sin, or have not sinned &c. And in many things we offend all; And as Isaiah saith, Lord why hast thou caused us to erre from thy wayes. James, 3. 2. 1 John, 1. 8. Isaiah, 36. 17. But Paul, as is a fore shewed, affirmed, they were really dead to sin Rom. 6. 2. and he giveth an infallible reason for it, for saith he, Know ye not, that so many of us, as were baptized into Christ, were baptized into his death, that like as Christ was raised from the grave, so they were to walk in newness of life. Rom. 6. 1. to the 8. and so they came from under the dominion of sin, and from under the Condemnation of the Law, Rom. 6. 14. 15 Chap. 8. 1. but whiles a man lives, the Law hath Power over him: He that hath an ear to hear, can hear and understand; but he over whom, and in whom death reigns,

Rom. 5. 14

Rom. 5. 13,

14.

though he may talk of Christ and his righteousness, of Faith and Grace &c. yet not being turned to the Light, which is the Law; he is not come so far as the pure law of God, neither knowes he it in righteousness and truth, but is a stranger unto it; for saith Paul, Know ye not, my brethren how that the Law hath dominion over a man so long as he liveth; for I speake to them, (saith he,) that know the Law, for the woman that hath an husband, is bound by the Law to her husband, so long as he liveth; but if her husband be dead, she is loosed from the Law of her husband: so that she is no adulteress, though she be married to another. Wherefore saith he, my brethren, ye also are (not that ye shall) become dead to the Law, by the body of Christ, that ye should be married to another, even to Christ who is raised from the dead, thorough whom they brought forth fruits unto God; for saith he, when they were in the flesh, (he did not then say they now are in the flesh, or following the motions of the flesh) the motions of sin which were by the Law, wrought in their members sin, and brought forth fruits unto death; but now he said, they were delivered from the Law, that they should serve in newness of spirit; What shall we say then, (saith he) Is the Law sin? God forbid; for he had not known sin, except the Law had said, Thou shalt not covet. But sin taking occasion by the Commandement; wrought in him all manner of Concupiscentie. For he was alive (mark and take notice of that) ONCE. He there told them what he was once, but by the receiving of the Law, which caused sin to abound and

Rom 6. 15.

Rom. 7. 7.

and appear exceeding sinful, he cried out, *O wretched man!* &c. So there was a time *Paul* saw his sin to abound by the Law, &c. and there was a time he did witness he was dead to sin; And there was a time he told them, *The Law of the Spirit of Life in Christ Jesus, had freed him from the Law of Sin and Death:* And that was *Paul's* then present condition; for saith he, *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, or its motions; for they that so do, cannot please God; But* Rom. 8.1,
10. *saith he, Ye are not in the flesh, but in the Spirit, if the Spirit of God dwelleth in you.* Now if any man have not the Spirit of Christ, he is none of his: he gives a character of them that have this Spirit, whereby in the Light of the Son of God they may judge and examine themselves; for if the Spirit of Christ be in thee, the body is dead, because of sin; but the Spirit is Life, because of Righteousness: So that through this Spirit of Life, *Paul* did witness a freedom from sin, and a Victory over sin, on this side the grave, and thanked God for it, and said, *He had fought the good fight, he had finished his course, he had kept the Faith, which gave victory over the world, or sin, and henceforth (saith he) there is laid up for me a Crown of Glory and Righteousness, which the Lord the Righteous Judge shall give me at that day; and not only to* 1 Cor. 12.7
8.9 *me, but unto all them which love his appearance.* And although *Paul* did cry out of the thorn in the flesh, and of the buffeting of Satan, lest he should be exalted above his measure; the Lord Tit. 2.11.
12. did not impute that unto him, as sin, but said, *My grace is sufficient for thee;* which Grace taught *Paul* and the Saints to deny sin, and ungodliness; whereby they lived like God in that present world.

So that it is evident by the Scriptures of Truth, that the Apostles and Saints in Light did witness a redemption from sin, and were regenerated, washed and cleansed, and sanctified on this side the grave. Read and compare these Scriptures, *1 Cor. 1. 30. Rom. 6. 2. 7. 22. Ch. 7. 6. Rom. 8. 2. to 10. 1 Cor. 6. 11. Ch. 15. 55, 56, 57. 2 Tim. 4. 7, 8. 1 Pet. 4. 1, 2.*

So I being cast into Prison, that very day that *Priest Whale* thus affirmed, not giving any just offence in word or action; as *Priest Whale* passed by the Prison, I required him to prove where man should be made free from sin? seeing that he had

affirmed---That the godliest man that ever was, did not get the victory over sin, on this side the grave.

His Answer was---*They should be cleansed in heaven.*---

O wretched man! How hast thou darkned the Counsel of the most High God? uttering words without the true knowledge of God, from thy wisdom, which is from beneath; which is earthly, sensual and brutish; and how hast thou deceived thousands of souls (*Wo is me for thee! the Controversie of the Lord will be great with thee and you all*) and have taken their moneys for that which is not Bread, and have made them spend their labour all the daies of their lives, for that which doth not profit their immortal souls, which will be required at thine, & such blind guides hands, as thou art. May not the People & State, wch have given thee a great house & 150 l. a year (*Some say 200 l. a year*) truly say, *It is for nought?* for if people can never be made free from sin, or get the victory over sin, on this side the grave (*the contrary I have proved by the Scripture of Truth*) is it not then plainly made manifest, that thou hast taken the peoples mony for nought, and deceived them, and so hast clothed thy self with the fine of the wooll (*and thy wife her garments laced with silver and gold, from the neck down to the foot*) (the poor ready to perish with hunger and nakedness) *lace upon lace, some near as broad as four fingers, which is not according to the ornaments of the holy women of old, which were not laced with silver or gold, or* *plaiting of the hair, but covered with the ornament of a meek and quiet spirit, which in the sight of God is of great price*) and hast fed thy self with the fat; and neither thou, nor any of you all have fed the poor and needy, nor bound up that which is broken, nor healed at the bottom that which was sick, nor brought again that which was driven away, but with fierce wrath and cruelty have ye ruled. And now to cover thy wickedness and deceit, thou Priest Whale sayest, *They must be cleansed from sin in Heaven,* which is also contrary to the Scripture, which saith, *No unclean thing, Idolaters, nor Adulterers, effeminate persons, nor abusers of themselves with mankind, nor covetous persons, nor drunkards, nor revilers, nor extortioners, or any that defiles, or works abomination, or that makes a lye, shall inherit the kingdom of God, or enter into that holy City; and as the tree falls, so it lies,* Eccl. 1. 3. 1 Cor.

1 Tim. 1. 2

1 Tim. 2. 9,

10.

6.9 Rev. 21. 27. But saith *Paul*, *such were* (take notice) *some of you*; But they came to be washed, cleansed, and sanctified by the name of the Lord Jesus, and by the Spirit of their God, before ever they entered God's Kingdom; which is joy, righteousness, and peace in the Holy Ghost, 1 Cor. 6. 9. to the 11, Rom. 14. 17. And now let that of God in you all judge. Whether that Doctrine *Priest Whale* preached, be according to the Scriptures, and all people beware of them; to wit, such Teachers as *Priest Whale*, and come out from amongst them, lest ye partake of their plagues, and consider your paths, and ponder your waies, and what you have benefitted in the things of God, by following and learning of such Teachers, and cease from them, and mind that of God in you; and as you come to mind and obey that, it will lead you unto God the Father of Life, and open your understandings, and as you come to wait on the Lord, it will reveal the true knowledge and glory of God in you, in the face of Jesus Christ; the key of which your Teachers have taken from you, and caused you to err from the right way of the Lord, even CHRIST the LIGHT; who is the Way, the Truth, and the Life.

2. *The Principles and judging of Robert Car Baptist,*
Pastor in Clonmell.

He affirmed the 10th. day of the 5th month, 1659, — That the Scripture was the Rule of Life and Faith to Salvation; And that the Scripture was the more sure word of Prophecie, that Peter spake of, and the Law & Testimony — And for us, that are called Quakes, to affirm, that the Spirit of truth from God received, was the true rule of life to salvation, &c. he said — It was a fiction of the Devil.

Answer. The true and everlasting Rule of life to Salvation, and the Author of Faith, which is Christ, the holy Scripture is a true declaration of, which is Christ the Eternal son of God, the Spirit of life and truth, which lighteth every one that cometh into the world, that all men through him might believe, which whosoever loves, and follows the Light of the son of God, comes to receive the Spirit of Life and truth, which leads into Job. 16. 13: all truth, and the Light and Spirit of truth, is the Law, and testi-

Isa. 8. 26. Testimony, which was before the writings of *Matthew, Mark,*
Luke and John; for saith *Isaiah,* To the Law, and to the Testimony.
 Jer. 31. 40. Now when *Isaiah* spake those words, the Evangelists writings
 Heb. 8. 10. were not written; therefore the Law and Testimony is another
 Jer. 31. 33. thing, and within man; for saith God, *I will make an everlasting*
 Prov. 6. 23 *Covenant with the house of Israel, I will put my Law and fear in their*
hearts, and write it in their inward parts. Now the Law is the Light,
 which they that believe in, & follow, come to receive the spirit
 of Life and truth, as I said before, and that is the Testimony of
 Jesus; for the Testimony of Jesus (saith John,) is the spirit of Prophecie
 Rev. 19. 10. And this Spirit the Apostle did witness was come
 amongst them, and bare witness to their Spirits, that they were
 the sons of God; for saith he, *because ye are sonnes, God hath given*
forth the Spirit of his Son into your (take notice) hearts, Gal.
 4. 6. And by this Spirit and Light, they came to be led out of the
 lusts of the flesh, and through the Cross of Christ knew a cruci-
 fying of it; and that life in them, that stood in outwards signes
 and things that perished in the using, which *Paul* gloried not in,
 neither desired to glory in any thing, save the Cross of Christ,
 Gal. 6. 15. for he knew, and said, *Circumcision,* though it was in its time
 serviceable, and commanded of the Lord, yet it availed them
 nothing; yea, he told them, *If they were Circumcised,* (Christ
 Gal. 5. 2. *would profit them nothing.* But the new was to be accepted, which
 was the onely work of the Spirit of the Lord, through its eter-
 nal working and operation in their hearts, circumcising of it,
 and cleansing of it; whereby they who abides its working,
 comes to receive the faith of God's Elect, which works by love,
 Gal. 5. 6. into the obedience to the Spirit of Truth, and the sure word
 of Prophecie, which is nigh them, even in their hearts and
 mouths; which divideth the evil motions, and the evil words,
 from the good, and gives power against them, as they do ap-
 pear; whereby all that come to obey and take heed unto that
 more sure Word, come to know their sanctification, and so
 the New Creature they come to know, and the Mercy and
 Peace of God comes to be multiplied in them, and on them
 walking according to that Rule. And *Peter* did not say, the
 Writings of the Evangelists were that more sure Word, than
 that they heard in the Mount, which was the living Word of
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the Lord that abides for ever, which by the Gospel was preached unto them; and of this Living Word must all be born that ever come to know salvation; which *Word is in the heart, and is quick and powerful, and sharper than any two-edged sword, even to the dividing of the joints and marrow, soul and spirit, and the thoughts and intents of the heart*: And this *WORD* David said hee had hid in his heart, out of which came the Issues of life. So Peter told them of another Word than the Words heard in the Mount: Read and compare these Scriptures: The spiritual man compares spiritual things with spiritual, 1 Pet. 1. 23, 24, 25. 2 Pet. 1. 17, to 21. Job. 1. 1. Rev. 10. 13. Rom. 10. 6, 7, 8. Heb. 4. 12. So they which put the Letter which killeth, for the Rule of Life and Faith unto Salvation, in stead of the Spirit which quickneth, are in the (*if I may speak Robert Carrs words*) fictions of the Divil, and out of the true Faith and Truth of Jesus, and not guided by that holy Spirit which righteous *Abel, Enoch and Abraham* were, before the Scriptures were written, and shall be for ever, when Scripture shall be no more.

3. *The Principles* of Edward Wale, Priest of Waterford, and Priest Millard of Passage near Waterford.

Each of them affirmed in the Pulpit, in the Idol Temple of Waterford, — *I hat that Light, which we (called Quakers) bear testimony unto, which Christ hath enlightened every man withall that comes into the world, they say (say the Priests) they have a Light within them, but how great is that darkness.* This they both affirmed before the people.

Ans^r. Here ye Priests have brought your selvs under the *WOE*, which call the true *LIGHT* which lighteth every one that cometh into the world, *great darkness*; for *WO* is to them that call *Light darkness, & darkness Light*. Isa. 5. 20. for *I am the Light of the world*, saith Christ, and he bids them walk in the Light, *he that walketh in the Light, stumbles not; but he that walketh in the dark stumbles, and knows not where he goes, because there is no Light in him*; for the Light of the wicked, which rebel against the Light, shall be put out. *I am come a Light into the world, saith Chait, and he bids them walk in the Light; for he that believes in the Light, and*
follows

followes it, shall not walk or abide in darkness, but shall have the Light of Life; and no other Light than Christ, do we testify of, which God said, he would give for a Light, to lighten the Gentiles, and for a Covenant to the people, and for salvation to the ends of the earth. And Paul a true Minister of God, was sent to turn from Isa. 42. 9. darkness to the Light, and from Satan's power to the living God. And he told them what might be known of God, was manifest in them, Act. 26. 18. And Elihu said, if the wicked confess their sin, God will deliver their soul from going down to the pit, and their life shall see the Light, and be enlightned again with the Light of the living, Jo. 12. 46. Job 18. 5. cha. 24. chap. 23. 26. to the 31. And John, a man sent of God, came to bear testimony of the Light, and said, That was the true Light that lighted every one that comes into the world, Jo. 1. 9. So ye Priests, and ye all, who deny the Light, that lighteth every one that comes into the world, are found to preach another doctrine than Christ and his Apostles preached, and so are not to be received into the house, neither bid God speed, for they that so do, will partake of your plagues, 2 Jo. 9, 10, 11.

4. The Principles and Judgement of Captain Samuel Wade Baptist Teacher, given under his hands, as followeth.

— I do believe those people called Quakers are under the highest delusion in the world, &c. in the magnifying the Light within, and stands in opposition to Christ without and the Scriptures. And the first rise of the Quakers was in London about the year 1647, as witness S. Wade.

Ans. It is agreeable, and according to the Scriptures, to magnifie and exalt God in man, and the Spirit in man, and Christ the Light in man; for saith the Apostle, What may be known of God (who is Light) is manifest in man, Rom. 1. 18. 1 Jo. 1. 5. And Christ said, I am the Light, which is within, except ye be reprobates, and this Light shined in the dark heart of man, but the darkness comprehended it not; but the Lord now by his eternall power hath caused, and commanded the Light to shine out of darkness, and hath shined (take notice) in our hearts; and hath given the true knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. 4. 5. chap. 13. 5. Jo. 1. 1. to 9. And the Scripture saith, If any man have not the Spirit

Spirit of Christ in him, he is none of his, but if the Spirit of Christ be in you, the body is dead, and the Spirit is life because of righteousness. And this testimony I give for the Lord, and his truth, that the same Spirit of Light and Truth, that raised Jesus from the grave, is in us; and by it hath God quickened, and is quickning our mortall flesh, even by his Spirit, that dwelleth in us; which is that mystery that hath been hid since the long night of Apostacy, these many generations, even Christ in us the hope of Glory, Col. 1. 25, 26, 27. Rom. 8. ver. 9. 10. 11. and God is a Spirit, and all that ever come to worship God in truth, must worship him with, and in the Spirit of truth: And therefore let that of God in all Judge, whether it be delusion to be led and guided by the Spirit of truth, or in opposition against Christ and the Scriptures, to extol and magnifie the Light, or Spirit within, for saith Christ, when he was with his Disciples, if I go not away, the Comforter will not come; but If I go away, I will send you the Comforter, even the Spirit of truth, which shall lead you and guide you into all truth. And Paul said unto the Galatians, because ye are sons, God hath sent forth the Spirit of his son (take notice) into your hearts, &c. Jo. 16. 13. Gal. 4. 6.

And therefore thou Samuel Wade, and all you Professors of the world, that talk of Christ in your fleshly wisdom, which is from beneath, and is sensuall and brutish, your knowledge must perish, and dye, if ever the true Comforter, the Spirit of life and truth from God ye come to know, or enjoy; for that is but a knowing Christ in the flesh, or flesh glorying in Christ, but an enmity to the Crofs of Christ; and I can truly say, as Paul did, though I have known Christ in the flesh, yet henceforth I desire to know him so no more. To Gods witness in you, which did never change or consent to sin, unto which, as your mindes come to be turned, and by it to be lead and guided, it will cause you to cease from your own words, and to know the time to keep silent; for a time of silence (if ever ye come to minister from the Spirit of truth) shall ye Baptists (will ye, will ye) and all Professors on the face of the earth, come to know; and so as in the measure of Gods Spirit, (which is given to every one of you, to profit withall,) ye come to wait, in the pure fear of the Lord, that will be a bridle to your tongue; and a

limit to your airy Spirit, and so as your minds come to be staid in the measure of Gods Spirit, and receive a word by the inspiration of the Almighty, to declare, for the edifying or building up the members of that body, of which Christ is the head; according as you receive (*mark, it must be your own, and onely your own & not an others*) So ye are to minister as good Rewards of the manifold gifts and graces of God; and then let him be accursed that should it seek to quench; For if one had the tongues of men and Angels, and could speak all the mysteries of Kingdome of God, in that mind which is not guided by the Spirit of Truth, nor in the life of truth, that is but death and hell, talking of the same of wisdom, but a stranger, as to the enjoying of the thing, and must be silent, and peradventure death reigning over him, and not come so far, as to the receiving of the righteous Law of God, where the Thunders Voices and Earthquakes are felt, seen and heard, for so dreadfull was thy presence (*saith Moses*) that I exceedingly quake and tremble, for where the Law is not received within, death reigns and hath dominion, and the day not yet known that makes the strong man to bow, and the keepers of the house to tremble; For I came not to destroy the Law (*saith Christ*) but to fulfill it, and Heaven and Earth shall pass away, but not one jot or one tittle of the Law shall pass away till all be fulfilled; So all come to the Light and follow the Light, which to the life will lead, the Law for to fulfill; The Law is Light *saith Solomon*, and *David* said, I delight to do thy will O God (*mark*) thy Law is in my heart, and the mouth of the righteous speaketh wisdom, his tongue talketh of judgement, the Law of his God is in his heart, *Psal. 37. 30. 31. Psal. 40 8. Prov. 6. 23.* and *Christ* said I in them and thou in me; that they all may be made perfect in one, *Jo 17. 22, 23. chap 16. 13.* and he that believeth on the Son of God (*1 Jo. 5. 10.*) hath the witness in himself. And when *John & Peter* wrote to the Churches, concerning the seducers, that would have seduced them from the anyointing of God within them; they told them, there were false Prophets amongst the people; as there should be also amongst them, who privily should bring in damnable heresies (*take notice ye that deny the Light and Spirit within*) even denying the Lord that bought them; and many shall follow their pernicious ways; by reason of whom
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the way of truth shall be evil Spoken of (I am the *Way* and the *Truth* saith Christ) such were and are they that have mens persons in admiration, because of advantage, without naturall affection; filthy dreamers which defile the flesh; speaking evill of dignities, & despise dominion, the higher power Christ the power of God, unto whom all power in heaven & earth is given; who have eyes full of adultery, pleading an impossibility of being made free from sin on this side the grave; living in pride and vanity, loving pleasure, eating and drinking, and rising to play; for which God slew twenty three thousand in one day, 1 Cor. 10. and found in *Cains way*, *Core* and *Balaams way*, loving the wages of unrighteousness; and cringing and bowing according to the fashions of the world, which must pass away; and worshiping and serving the Creature more than the Creator, *Who is God blessed for ever*. Now in the Light of the son of God, Examine your selves ye Baptists whether you are not guilty of these sins; and transgressing the doctrine and commands of Christ, calling men master; and are called master; and swearing and pleading for it; and seeking the favour and friendship of the world; which is enmity against God, and taking thought what to eat, or what to drink, and what to put on, read *Mat. 5. 23*. What then are you baptized unto? And whereas some of you say — *That every one is not enlightened with saving Light*, — Do you think it would stand with the justice of the Almighty; seeing the Scripture hath concluded, and testifieth, *That all men have sinned*) for to save some in sin, and condemne others in sin? I tell you nay: therefore let every mouth (which would so say) be stopt before the impartiall God, for he would not that any should perish: for as all have sinned and come short of obedience: to the spirit and grace of God, in the first *Adam*, in the fall; the Lord is therefore calling all men every where to repentance: and hath called some to repentance not to be repented of; and hath given to every man a measure of his Spirit, Light and Grace though it is not yet made manifest or known to every man; and for the time of ignorance God winked; and hath now sent forth, and is sending his faithfull messengers (*which love not their lives to the death*) to the four quarters of the earth, to preach his everlasting Gospel: and repentance, and remission of sins, through faith in the blood

of Jesus Christ, and to turn mens minds from vanities, and dumb idols, to the Light of the living, which he hath enlightned them withall: he that believes and receives their testimony which is Christ the truth, and it follows, shall be saved; but he that receives not, nor obeys, shall be condemned; the mouth of the Lord hath spoken it, and this will be the condemnation of the world: to wit, *the Light in man*: which shewshim his evill deeds, of which the impartial God (*as I said before*) a measure hath given to every man on the face of the whole earth, whom he would have to be saved, and come to the knowledge and obedience of the truth; this the witnels of God in all consciences shall witness to be true: Disobedience and Unbelief in Christ the Light within will be the cause of destruction to all that perish.

Neither do we (*as some imagine*) put creatures on works and duties, according to the first Covenant, for life and salvation: The Law indeed saith, *do this and live*: but it is one thing to work for life, &c. and another thing to work or act in obedience to the life and power of God received: For God hath first given a measure of his Spirit unto man before he requires ought of him, and so his work is before him, and his reward is with him: even the presence of the Lord of Life: which makes glad the hearts of the upright which follow him in the regeneration: For saith *David*, *in the day of thy power thy people shall be a willing people*; So in the Light which from the life of Christ doth come, and up to the life of Christ it leads all that follow it: *Is the power in man*, but not of man: It is the gift of God: unto it is man required to be obedient: and whatever the Lord requires of man, is a Cross to man in the fall, and contrary to the will of man: So that I say and affirm in the fear of God: we do not put any on works, or duties, according to the first Covenant; for life and salvation: for by the deeds of the Law no flesh shall be justified. But a measure of Gods Light, Grace, and Spirit of truth being first given freely to every man: to it obedience is required, which *as I said before*, is a Cross to the will of man: through which Cross is the power of God felt, to the slaying of the enmity, and the cleansing of the heart, whereby the faith of Gods Elect comes to be received, which works by love in obedience to what the Lord requires; and so by the same

same power as Christ was raised from the grave, comes the Creature to be quickened, even his mortall body, by the Spirit of Christ, that dwells in him; and so comes to be changed to walk in newness of Life: through obedience to the Life of God in man, for Christ himself learned obedience in the days when he was manifest in flesh, and being made perfect through sufferings, became the author of eternall salvation to all them that obey him, *Heb. 5. 8, 9* and so to press the Creature to obedience to the Light and Spirit of Life and Truth within, it is not against Christ, nor contrary to the Scripture, nor a setting man to work for Life: but to work in obedience to the Life received, is according to the doctrine of Christ: and is the beginning of the ground work of salvation.

But I must once more return to my present work, to wit to the magnifying of the Light and anointing within: for saith *John*, when he writ to the Saints, concerning those which would have seduced them from the Light and anointing: he exhorted them to abide in that of God in them; for saith he, *I have not writ unto you, because ye know not the truth; but because ye have known it that ye might abide in it; Let that therefore abide (mark) in you, which ye have heard from the beginning, If that which ye have heard from the beginning (take notice) shall remain in you, ye also shall continue in the Father and in the Son: and the anointing which ye have received of him (mark that) abides in you: and ye need not that any should teach you: but as the same anointing teacheth you of all things, and is truth and is no lye, and as it hath taught you ye shall abide in him, 1 Jo. 2: 21. to 27.* and so to magnifie the Light and Spirit within, and walk in obedience to it, is not Spirituall delusion: nor against Christ, nor in opposition to the Scripture: which is largely proved by the Scriptures of truth: But they that are not guided by the Light and Spirit of truth within, are in the Spirituall delusion. And whereas thou *S. W.* speaks- of magnifying the Light within against Christ and in opposition to the Scriptures of truth- *Paul* saith, when he writ to the *Philippians*, I would ye should understand, Brethren, that the things which have hapened unto me; have fallen out rather to the furtherance of the Gospel, so that my bonds in Christ are manifest, &c. for I know that it shall turn to my salvation, through your prayers: and the supply

ply of the Spirit of Jesus Christ, according to my expectation and my hope, that in nothing I shall be ashamed: but that with all boldness as always (take notice of that) so now also, Christ shall be magnified in my body, &c. And there is not any one thing in all the whole Scripture more clear to be proved, then the magnifying of Christ, the Law, Light, and Spirit of Truth in man.

And as for the first Rise of us (which scornors call Quakers) which S. W. saith ——— was in London about the year 47

——— It is no more true, then his charging of us ——— that the magnifying of the Light within, stands in opposition to Christ and the Scripture —: But as for the eternall power of the Lord God of hosts, which in righteousness hath been revealed, and made manifest amongst us: more then hath been of late ages, through the long night of Apostacy; by which proud flesh hath exceedingly quaked and trembled, that was not first in London (as S. W. dreameth) but in the North of England; as many faithful witnesses, can testify if required; and the first that ever was known to give us that name of Quakers (as I heard out of the mouth of a true & faithfull witness of the Lord) was a persecuting Justice, in Darby Shire, Gervas Bennet; (as I remember) about the year 1652. yet the power of the Lord was witnessed, before that time, amongst our friends in the North. Yet that was not the first rise of the Quakers or Quaking which S. W. saith was in London, which plainly manifesteth to all the Children of Light; that Captain Wade is no Minister of Christ? neither following him in the regeneration: for they that follow Christ, in their mouths is found no guile (mark that) neither do they speak a lye, for quaking was thousands of years before that: For saith Moses, so dreadfull was thy presence that I did exceedingly quake and tremble, Heb. 12. 21. And Isaac, which was before Moses hundreds (if not thousands) of years, did witness quaking or trembling; for when he heard the voice of Esau, the cunning Hunter; he exceedingly trembled, Gen 27. 33. And in the holy war, in the days of old, the Host of Israel, and the Garison; and the spoylers (mark ye spoylers, who make a prey and spoyl of the Lords servants, and their outward substance, a Day of horror and perplexity is coming on you) and the spoylers also did quake and tremble; and there was a great trembling and quaking

in the Host in the field, 1 Sam. 14. 15. And David said his flesh did tremble, he was afraid of the judgements of the Lord, Psal. 119. 120. And Daniel that holy Prophet, when he saw the Vision, and heard the voice of the Lord, stood trembling, and a great quaking fell on them that stood by, Dan. 10. 7, to the 11: And Habakuck when he heard the Decree of the Lord, against the wicked, who built towns with blood, and established Cities by iniquity; and that gave drink to their neighbours, till they were drunken and their nakedness seen, &c. and violence was done on mens blood: and they taught lyes, and trusted in dumb Idols (take notice) and their rejoicing was to devour the poor secretly: for the which the man of God saw the Lord would be avenged of them, in the day he would invade them with his troops (or compass them about with his terrible army with displayed banners) the which when the Prophet heard, his belly trembled, and his lips quivered, rottenness entred into his bowels: he trembled, that he might rest; in that day of trouble, such a man (as saith Isaiah) hath the Lord regard unto: which is of weak, and humble Spirit, that trembles at his Words, Habak. 2. 8. to the end chap. 3. [Isa. 66. 2. to the 5.]

See thou S. W. and you all that despises quaking do plainly manifest you are not come to the opening of the Book in which the myltery of God have been sealed, & hid from the Vulcrous eye, &c. And I beheld (saith John) when he had opened the sixth seal, and lo there was a great Earthquake (Rev. 6. 12) but thou must come to know; the pouring out of the vialls, by the seven Angels, which is pouring forth, the wrath of God on the earth, as you may read, Rev. 16. the whole world that lyes in wickedness shall feel what is contained in that Chapter: much there lies in it, which I am not permitted to speak; And when the seventh Angell poured forth (mark ye airy Spirits) his viall into the air, and there came a great voyce out of the Temple saying, it is done, and there were Voyces and Thunders, and Lighnings; and there was a great Earthquake, such as was not since men were on the earth: so mighty an earthquake: and so great, Rev. 16. 17. This hath been truly witnessed, and is witnessing amongst those whom the Lord hath redeemed and is redeeming: For the Lyon of the Tribe of Judah hath roared out of Sion; who wil not fear? And the Lord hath spoken, who can but Prophesie? his ever-

verlasting power is made manifest and his glory is revealing; and he will overturn, overturn, overturn, till he come to reign whose right it is: *Christ Jesus the King of Kings, and Lord of Lords*. the onely Potentate of heaven and earth, and he *in man* shall rule and reign over all the world in righteousness: whereby true judgement shall be set up in the earth, and executed on all transgressors without respect of Persons; for he will rule the Heathen with a rod of Iron: and all that gather against his chosen ones, shall be broken in pieces like a potters vessell, and no weapon formed against them shall prosper, and every tongue that riseth against them shall be condemned; for in Christ our righteousness are we established and establishing: And he that rides on the white horse, is gone forth Conquering and to Conquer; and with the rod of his lips will he smite and is smiting the earth; and with the Spirit of his mouth, and bright glorious appearance is consuming the Spirit of perdition: and the pride and glory of all flesh he is marring and staining; for Christ is come in his ten thousands, &c. For so I have read it: in an old *Arrianish Testament* I saw in *Clonmell*: in these very express words as followeth, and of these Prophesied *Enoch*, the seventh from *Adam*, saying, *behold our Lord is come in his holy thousands to do judgement against all, and to reprove all the impious, of all the works of their impiety, whereby they have done impiously; and of all the hard things which impious sinners have spoken against him*, Jude 41. 15.

Therefore Awake, awake, ye that are resting in forms, without the power, feeding on the husk, the letter which killeth, and are covered, but not with the Spirit of the Lord, The all seeing eye is opened before whom the secrets, and intents of all hearts are naked and bare; your bed is too short, and your covering will not hide you: you are weighed in an equall ballance, and comprehended as half a span, by him who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and weighed the mountains in scales: and the hills in a ballance, from which in vain is salvation hoped. Therefore Arise, Arise, ye Baptists, that is not your true rest ye now are in, it is polluted, and will be your great destruction, except ye speedily repent, for the glory of the Lord is departed from you: because

because you have forsaken your first love : to wit, the true desires, and breathings after God in sincerity : that was (*I witness*) in many of you about 12 years ago. Wo is me for you! who were as it were persecuted for Christs sake; and now are turned persecutors; as will be made appear as followeth. For if the Lord send any of his innocent servants amongst you to speak a word in season, you cry out, *you are disturbed*, Priest-like: limiting the Spirit of the Lord to an hour Glass: Or if any speak a word, as moved of the Lord in the time you are speaking the divination of your own brains, then some of you have laid violent hands, and haled out of doors, and shut the door: this many of you in *England* and *Ireland* can witness; Oh tremble, tremble, and be ashamed ye careless ones! many days shall ye be troubled, the mouth of the Almighty have spoken it: And in the Light of the Son of God examine your selves: whether riches and friendship of the world, which is enmity unto God, and the glory of the world, have not blinded the eye of your understanding, and so *Adam* the old man by the earthly mindedness hath stopt up, or choaked that of God in you, which should give you the true knowledge of the glory of God in the face of Jesus Christ; which if ever ye Baptists come to be partakers of in truth, by the powerfull operation of Gods Spirit working in you, must you feelingly know through judgement that part removed, till that which cannot be shaken, be raised in dominion to reign in you: for yet once more will the Lord by his mighty power shake, not onely the earth, but heaven also, &c. And will ye nill ye, shall ye all know, (who are of Gogs number making war against the Lamb and his followers) a Day of quaking: for in my jealousy, and the fire of my wrath, have I spoken, saith the Lord; Surely in that day there shall be a great shaking, so that the Fishes of the Sea, the fowls of the heaven, and the beasts of the field, and all creeping things, that creep upon the earth: and all men that are upon the face of the earth, shall shake at my presence: and the mountains shall be thrown down, and the steep places, and walls shall fall to the ground, and I will call for a sword against him, throughout all my mountains, saith the Lord God, every mans sword against his Brother, and I will plead against him with silence and blood, and rain great hailstones, fire and brimstone: thus

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will I magnifie my self and sanctifie my self : and I will be known in the eyes of all Nations ; and they shall know, that I am the Lord, Ezek. 38. 19. to the end ; So the judgement of Captain Sam. Wade concerning the first rise of quaking ; and magnifying the Light within, to be in opposition to the Scriptures, is altogether proved false, and a Spiritual delusion. This have I written only for the sake of the simple : & the clearing of false reports against the truth ; and those that have desires after it, God knows I ly not.

5 The Principles and Judgement of Joseph Parsons, Pastor and Teacher to those people called Freewillers ; he affirmed before his flock ; — That the Lord would purge, &c. the Tribe of Le- vy to offer sacrifices and offerings ; — I demanded whether he meant Carnall sacrifices, &c. to wit, the blood of bulls and goats, &c. as in the Leviticall Priesthood ; he answered — Yea, as in the former days of old, and as in the years past.

Ans^r. Here Joseph Parsons would go to make Christ, the one offering (by which he hath for ever perfected them that are sanctified) to be of none effect ; by which one offering, he changed both Law and Priesthood ; disannulled the Commandements, which stood in meats and drinks and Carnall washings, and the sacrificing and offering of the blood of bulls and goats, &c. which never made those that were the actors thereof, clean or perfect : as pertaining to the conscience : which were but types and figures, and stood in time, and had a limitation of time ; to wit, till the time of reformation, Heb. 9. 9. 10. and though there was a time, the Lord had regard unto those sacrifices, &c. And that they were as a sweet savour unto him, and he delighted in them, and in those that offered them. Yet when their hearts went a whoring after other lovers, And turned that which once the Lord required of them, into Idolatry, then the Lord loathed it, and them, and their solemnities were a burden unto him ; and he sent his Prophets, rising early to cry against them : And by the mouth of the Prophets, the Lord told them, he had not required these things at their hands, but it was abomination unto him, Isa. 1. 11. to the 15. As saith the Lord, I have not caused thee O Jacob, to serve with offerings : neither hast thou honoured me with thy sacrifices ; but thou hast made me to serve with thy sins : as
saith

saith the Apostle, *Sacrifices and Carnall offerings thou wouldest not O God, but a body hast thou prepared me &c.* So that when that body of Christ Jesus was offered up; which came to do the will of God according as it was written in the Volume of the Book he (*mark*) for ever perfected and sanctified them; which believed and followed him; and changed that Law and Priesthood, and is the end of it for righteousness sake, &c.

And so I say, if the work of Christ in this the mighty day of his Power and Judgement, in which he is come and coming as a refiners fire to purge and purifie the Sons of *Levy*: that they might offer an offering in righteousness, &c. I say if it were to offer Carnall Sacrifices as in the days of old, it would be a building again that which he hath changed, and I saith the Lord, *change not*, but the Apostles (*amongst whom that day of Judgement first began*) for one day is with the Lord as a thousand years, &c. they plainly shews what that offering was: which the Prophet *Mal.* spoke of which should be pleasant; unto the Lord as in the days of old, and in former years, &c. for saith the Apostle to them which had tasted that the Lord was gracious; *ye also as Living stones; are built up,* (take notice of the offering that should be pleasant) &c. *a spirituall house, an holy Priesthood to offer up spirituall sacrifices: acceptable to God by Jesus Christ*; this was, and is, the everlasting offering that is offered up by the members of the Church and first fruits unto God since the long night of Apostacy, who as living stones are built up a spirituall house, a royal priesthood, a holy nation, a peculiar people, that the Lord hath called out of darkness into the marvellous Light; to shew forth his praise who hath lead and is leading through the judgement, and the fire: whereby (*blessing and glory, glory to the Lord in the highest;*) many are purged and purified; even as fine gold; through which they are come into the pure Life of Jesus, from which an offering, a sweet odour, a savour acceptable unto the Lord, as in the days of old, and years past, in righteousness is offered unto the Lord. So *Joseph Parsons* hath manifested himself, to be amongst the Babylonish foolish builders: and ignorant of the Scriptures: not dividing the word aright: The words of the Prophet *Jeremiah* are fulfilled in the Pastors: for saith he, *the Pastors are become brutish, and have not*

known the Lord in righteousness, therefore they shall not prosper, and all their flocks shall be scattered, Jer. 10. 21.

And when the Prophet spoke of that day of the Lord, in which the Lord would be (and now is) a swift witness against the forcerer, the false prophet, and false swearers, adulterers and oppressors, &c. and also of the offering that should be pleasant, &c. He doth not speak there of the Carnall offerings of the Leviticall Priesthood, but of the offerings of Judah, &c.

Heb. 7. 14. And the Scripture saith it is evident that our Lord sprung out of
 Mal. 1. 4. Judah; of which there was nothing spoke concerning Priest-
 hood; So this day that Scripture is fulfilled in your ears, for
 the offering of Judah, according to the Spirit: and Jerusalem
 which is come down from God out of heaven, and is free, the
 mother of us all, is pleasant unto the Lord, as in the days of
 old and years past, compare Mat. 3. 4. 1 Pet. 2. 4. Gal. 4. 25.
 26. Rev. 21. 2. And they are not all Israel, who are of Israel,
 after the flesh; but they are of the true Israel, that are born of
 the immortal Word of God that lives and abides for ever, in
 whose mouth is found no guile, neither tells a lye: and hee
 made all nations on the face of the whole earth, of one flesh
 and blood; and in Christ Jesus there is no difference, whether
 Jo. 1. 17. Jew or Gentile, male or female, circumcision, uncircumcision,
 Rev. 14. 5. Barbarian, Scythian, bond or free, for ye (mark that) are all
 16. one in Christ Jesus, saith the Apostle, Gal. 3. 28. Col. 3. 11. for
 Israel after the flesh stumbled at Christ the chief corner stone,
 as many of the Pastors and Teachers now do, at Christ the Light
 within; so he is not a Jew, who is one outwardly, but he is a true
 Jew who is one inwardly, following the Lamb in the regenerati-
 on, whose praise is of God, and not of man; yet abundantly will
 the Lord be glorified, in the Jews according to the flesh, the day
 of whose redemption draws near, and their captivity hastneth
 to be at an end; and that is the Word of the Lord God of hosts
 to the Jews.

6. The rash Judgement of William Lee Baptist Teacher, Governour
 of Waterford reproved and found false, and so proved according to the
 Law and Testimony; wherein also is a true testimony, of the operation
 of the eternall power and Spirit of the Lord, in the work of regenerati-
 on, &c.

On the 4 day of the 6 month 1659. I being at *And. Ricketts* house, then Mayor of *Waterford*, about my releasing out of prison being, then a prisoner for the testimony of Jesus. And there being present he called *Colonell William Lee*, and *William Lamb* a Baptist Pastor, this did occasion some conference about the things of God: I earnestly contending for the faith of Gods Elect once delivered to the Saints; which gives victory over sin and bearing my testimony to Gods righteous Law and Spirit of Truth in man; which largely afore is proved by the Scriptures of truth, for all men by it to be guided; having received a measure thereof; this was the substance of what I there declared. That of God in them bears me record; which is the everlasting truth of God.

But *William Lee* Teacher, and *William Lamb* Pastor, strongly opposed me, crying out, *The Ordinances of Christ: The Ordinances of Christ: to wit, the Supper of the Lord, and water Baptism*, which stood in time, and were Ordinances of God and Christ; But had a limitation of time, and are ended in Christ the everlasting substance, to every one that believes and follows, as will be proved by the Scriptures of truth;

So he call'd *Colonell Will. Lee*, governour and Baptist Teacher, affirmed in the presence of *Will. Lamb* Pastor, the Mayor and Aldermen so called, and severall Captains and other men of quality in the worlds account, both Baptists and Independants —
That I was absolutely damned, and did not believe the truth; nor abide in the Doctrine and Ordinances of Christ —

Now I appeal to Gods witness in the consciences of all who cry out that the Quakers do Judge; when did any of the Quakers (that are so in truth;) give such rash Judgement as to say any man was absolutely damned; which is a secret belonging onely to God, except the unbeliever confess it out of his own mouth; or that the fruits of his Life make it appear?

But blessed be the Lord God and Father of Light, through his eternall Love in Christ Jesus, I do believe, and follow the Truth, which is Christ Jesus the Light of the world, that Lighted every one that comes into the world; and am dead with Christ, buried with him in Baptism in measure, and cannot be subject to Ordinances that perish in the using; and he that be-

lieves and is baptized, shall be saved; but he that believes not shall be damned. And this testimony I give to all the world, and sons of men, on the face of the whole earth. I do believe that Jesus Christ the Saviour of the souls of mankind, was the eternall Son of God, born of a Virgin; whose name and interpretation I truly in my measure witness, even the Emmanuel, God with us; who made a good confession before *Pontius Pilate*, that he was Crucified and Buried, and by the mighty Power and Glory of God the Father of Life, was raised again, and appeared unto his Disciples and was received up to eternall Glory, and Glorified with the Father, with the same Glory he had before the world began; And much more do I believe in him and of him; according as it is recorded in the holy Scriptures of Truth concerning him, which I may not now declare.

And this Testimony I give for the Lord God, and his truth, unto all who have breathings after Christ, and are hungering and thirsting after his righteousness; But are gazing abroad and seeking him in outward observations, &c. that Christ Jesus the second *Adam*, the quickning Spirit, is come the second time without sin unto salvation, in his chosen thousands: Therefore turn in your mindes to that of God in you, *Rom. 1. 19.* and remember the woman that lost the groat and could not find it, untill she had Lighted a Candle (*the Candle of the Lord is the Spirit of man: the Light of Christ Lighteneth it*) and swept her house, and when she found it, she called her Neighbours and rejoiced; read the Parable who can.

And I can truly say, as *Paul* did, he is come to save sinners of which I was chief; which lived in Pride, Lust, Vanity, blaspheming his holy name, but have obtained mercy because it was in the time of ignorance and unbelief; not through works that I have done, but of his everlasting free Love; Yet have borne his Just and Righteous Judgements, and deeply have drunk of the cup of his fierce wrath and indignation; and can truly say, I am washed, cleansed, sanctified and Justified (*in my measure*) by the water, the blood and the Spirit; which three agree in one, in the work of regeneration, and so through the faith of God; which works by love, am brought in obedience to the Doctrine of Christ, and his commands, and in it to abide, and
this

this is his Doctrine: Blessed be the poor in Spirit, blessed be the meek, blessed be they that mourn, &c. Thou hast heard that it hath been said of old time thou shalt not forswear thyself; but I say unto you swear not at all; and when thou prayest, be not like the Hypocrites which stand praying (in Pulpits) and call no man master, neither be ye called of man master; and Love your enemies, give to him that asketh; and from him that would borrow, turn not away; that you may be children of your heavenly Father; for he maketh his Sun to shine on the evil, and on the good, and sendeth rain on the Just and unjust; and he that looketh on a woman to Lust after her, hath already Committed adultery with her in his heart, &c. And lay not up for your selves treasure in the earth, where the moth and Canker do corrupt; but lay up for your selves, treasure in heaven, where neither moth nor rust do corrupt; nor thieves break through and steal. And I say unto you, saith Christ, swear not at all, but in all your Communications, let your yea, be yea, and your nay be nay; for what soever is more then that, cometh of evil; and take no thought what ye shall eat, or what ye shall drink, or wherewithall ye shall be clothed; and take no thought for to morrow; But first seek the Kingdom of God, and his righteousness, &c. And be ye perfect even as your heavenly Father is perfect; and his Ministers bid try all things, and hold fast that which is good, flee youthfull Lusts of Vanity, abstain from every appearance of evil, quench not the Spirit; but if any thing be revealed to him that stands by, let the first hold his peace, &c. Now whether thou William Lee and ye Baptists, which cry out, the Ordinances of Christ, and the Commands of Christ, be in the obedience to those weightier Commands and Ordinances, which is fulfilled through faith, mercy, and Judgement upon the head of the transgressor, I say whether you Baptists, or we despisedly called Quakers, be in the obedience to those Commands, &c. And many other which might be mentioned, of Christ, and his Ministers, and abides in their Doctrine: Let that of God in all Judge, which the least of those, or any of his Commands knowingly or willfully I dare not disobey, if I might gain the whole world, God is my record, I lye not; And he that saith he knows God (mark that you Baptists) and keepeth not his Commandements, is a liar, and the truth is not in him, 1 Jo. 2. 4. So the truth of Christ, and his Doctrine, I do believe, and abide in: through his mercy and Power.

Object.

Obj. But thou dost not practice the Ordinances of bread, and baptizing of water. Well, let us reason together.

Ans^r. I do require and challenge all the Baptists in the Nation, to prove by exprels words, (for he that addeth or diminisheth to, or from the words written in the Booke, God will add to him the Plagues written therein) where ever Christ did baptize with Water, or command any to baptize with Elementary Water; That *Matth. 28, 19.* Go teach all Nations, baptizing them, &c. doth not speak of Elementary Water; and it is evident, the Scripture doth speak of other Baptism then *John's*, which was onely Elementary Water, which also do believ was a Command of God to *John*, though sometimes practised by the Disciples, but fulfilled, and ended by, and in Christ, to every one that believes and follows the Light of Christ within, which leads to the one Baptism, the weightier matter, spoken of *Eph. 4. 5.* And I have a Baptism to be baptized with, (saith Christ) and how am I straitened till it be accomplished, *Luk. 12. 50.* Now Christ had fulfilled *John's* Baptism, as to himself, before he spoke those words, and was before that baptized of *John*, as you may read *Luke 3. 2.* And himself did prophesie the decreasing of his Ministration; For (saith he) I baptize with water unto repentance; but he that cometh after me, who is mightier then I, he shall baptize you with the holy Ghost, and with fire: He doth not say, Christ should baptize with Water, but with the Holy Ghost, &c. And he shall encrease (saith *John*) but I shall decrease. And when the Apostle came to *Ephesus*, finding certain Disciples which had (take notice) been baptized before that unto *John*, he said unto them, Have ye received the Holy Ghost since ye believed? And they said, We have not so much as heard, whether there be any Holy Ghost, Then saith *Paul*, (who was not sent to baptize with water; for I baptized none, saith he, except *Crispus* and *Paulus*, &c. and the household of *Stephanus*) To what were ye baptized? They said, Unto *John*, Then saith he, *John* verily baptized with the Baptism of Repentance, saying, That they should believe on him that should come after him, Christ Jesus: When they heard that, they were baptized into Christ; and *Paul* laid his hands on them, and they received the holy Ghost, *Acts 19. 1.* to the 6. So it is evident, as I said before, there is another Baptism then Water-Baptism, as true experience of many can witness

ness, who are now baptised, and baptizing into the Father, Son and Holy Ghost, or into Christs death, according to the Scriptures of Truth; for saith the Apostle, *Know ye not, that so many of us, as have been baptized into Christ, were baptized into his death, &c. Rom. 6. 3.* And he said unto the Galatians, *As many of you as have been Baptized into Christ, have put on Christ, Gal. 3. 27.* So the Scripture doth not say, any where, that they that are baptized into the Father, are baptized with water, or they that are baptized into the Son and Holy Ghost are baptized with Elementary water, which onely was a type or figure of the inward washing, and sanctifying; for the baptisme of the Father, Son, and Holy Ghost, is three distinct things, of a various operation, though wrought by one and the same spirit; the one, a ministration of *Terror and Condemnation*; the second, of *Salvation*, or washing and cleansing from sin; and the third, a *Sanctifying and Glorifying*, with the same Glory, that was with the Father before the world or sin began. And so I do affirm in the fear of the Lord, which is according to the Scriptures of Truth, *That Christ is the end of the Law, and of John's ministration for righteousness sake, to every one that believes in the Light, which Christ hath enlightened every one withall; that whosoever (I say) believes in the Light of Christ in them, it leads, as they follow it into the one baptism, Eph. 4. 5: and daily Cross of Christ, to the Crucifying and slaying, of the Lusts of the flesh, Pride of Life, envyings, wrath, strife, adulteries, Idolatry, witchcraft, variance, emulation, seditions, heresie, Drunkenness, murders, self-willedness, &c. the which they that live in, are not Christs, neither are such actions the fruits of the members of the true Church; And whether many of those sins be not standing amongst you Baptists, Let that of God in your all Judge: for I, standing peaceably in a meeting, amongst the Baptists in Waterford where William Lee was Preaching; and when he had done, I stood upon a form to speak the Word of the Lord that was in my heart, as fire, desiring their moderation, I speaking no other things then what is contained in the Scriptures of Truth; but Will. Lee came out of his Pulpit, and laid violent hands on me, and thrust me down, gnashing his teeth on me. Another member of that Church, Serjeant Wilson, Constable of the Town,*

laid violent hands on me, and haled me out of the room, and said, That I deserved to be stoned to death; and another time, I walking peaceably in the next room to their meeting, came *Geo. Caldron*, called an *Alderman*, and told me, It was their hired house, and if I did stay there, it should be to my perill; and the day afore said, when I was with the *Mayor*, when *Will. Lamb Pastor* was taking his leave of the *Mayor*, he bowed hat and knee, saying — *Your humble servant Sir* — according to the fashion of the world which passeth away; for which I reproving him, he came and laid violent hands on my hat, and took it off my head, and threw it on the ground; which some of his Brethren would have had him taken up again, but he would not; so because I know they were ashamed of the brutishness of their Pastor, one of them took up my hat and ran after me, and put it on my head, which was said to be *Captain Boulton*; And that same day, because I testified the writings of the Prophets and Apostles were not the Word of God, but I said that which was spoken from the Spirit of God, were the Words of God; but Christ is the Word, *Rev. 19. Jo. 1. 1.* So *Will. Lamb* was speaking with the rest, and would have had me to be taken hold of, for he said there was an Act of *Parliament*, that if any should say the Scripture was not the Word of God, they should suffer, &c. And being sometime after that, amongst the Baptists of *Waterford*, *Jo. Deck* a Teacher of them, was whispering with some of his Brethren, and came presently unto me, and held up the Bible in his hand, and asked me. — *whether that was not the Word of God?* — *Judas-like* to betray or insnare me; I asked him whether that was the Word of God, which *Rabshaka* and *Sennacherib* spoke, b'aspheming and reproaching the Living God, and that the Devil spoke to Christ? his answer was — *That it was* —; And *Roger Mokell*, which that day was preaching, I being moved of the Lord to give my testimony against him, which by good and fair words (they were good words as they were spoken from the holy men of God, but the deceiver taking them to cover his deceit) thereby deceives the simple; so after that, in my conference with *R. M.* he said he had not an Infallible Spirit, but was subject to erre; so this makes good my testimony for the Lord, that he spoke not from

from the mouth of the Lord, but spoke the good words, as I said before, from an erring spirit; for all that speak not from an infallible spirit, or measure thereof, speak from an erring spirit: So let that of God in all Judge, what Pastors & Teachers these be; Many other such like passages might I relate, which would be too large to write, neither do I write it out of prejudice or envy unto any, God knows I lye not; but it is only that all who are concerned therein, may thoroughly search themselves, & with that of God in them, see, what they have profited in the things of God, by such Pastors and Teachers, and into what you are baptized; for where the old man and its fruits are standing; to wit, Pride, Lust, Envy, &c. You are not come so far as *John's* Baptisme the true figure, which was to repentance, nor the answer of a good conscience, by the resurrection of the Just; but have need to be taught the first Principles of the true Christian Religion; to wit, turn to the Light of Christ in you, which would lead you to repentance and from dead works, &c. and to go on to perfection, *Heb. 6. 1. 2.* And into the daily Cross, as I said afore, to the crucifying of the old man and his deeds, and so to know as *Paul* did, a daily dying, and baptized into the death of Christ; buried with him in baptism; that Like as Christ was raised by the Power and Glory of God the Father of Life, from the Grave, so to be raised and changed, into newness of Life, and so the fruits and effects of the Spirit of Truth will be brought forth; which are meekness, Long-suffering, Brotherly kindness, Gentleness, Temperance, Love, Faith, Peace, and Joy in the Holy Ghost: Now if these fruits and effects are brought forth by you Baptists, let that of God in all Judge: for Christ said, *false Prophets should come, and ye shall know them by their fruits*, and now false Prophets and brutish Pastors are known by their fruits, who cry out, *the Ordinances of Christ. The Ordinances of Christ!* &c. Even as the false Prophets did in the days of old, *The Temple of the Lord, The Temple of the Lord*, but mocked the messengers of the Lord God, and despised his Words, and killed and mis-used his Prophets; against such Christ himself cryed, and Prophesied the destruction of that Temple, and said, *God his Father was a Spirit, and in the Spirit, and in the Truth would he be worshipped*, And told his Disciples when he was with them, *That except he did go away, the Comforter*

would not come, But if he did go away, he would send the Comforter, even the Spirit of Truth which should lead and guide them into all Truth, and shew them things to come.

8 Therefore that very night he was betrayed, as a Pledge of his Love, knowing that his Disciples were but weak (*The Holy Ghost not being then given amongst them*) though he had done many glorious works and miracles amongst them, he left them a remembrance of himself, which was the figure of the Spirituall breaking of Bread, as will be shewed; I say, that very night Christ was betrayed, *He took Bread and broke it, and blessed it, saying, This is my Body, which is broken for many, &c. And Likewise the Cup, saying, This Cup is the New Testament in my Blood, &c.* which was to be done *onely* in remembrance of him, saith the Apostle, (*mark the Limitation of time*) till he come; who blessed be the Lord many do witness to be come in great Power & Glory, and when his good Spirit was come unto the Apostles, it was their great work to bring the Saints off, from outward things that were seen, Carnall Ordinances that perished in the using; for Bread is seen, and Wine is seen, and Elementary Water is seen, and they all are Carnall, and perish in the using, 2 Cor. 4. 17. 18. Col. 2. 22. Therefore saith the Apostle, *If ye be dead with Christ, why as though Living, are ye Subject to Ordinances which all are to perish in the using after the Commandements of men?* therefore he bid them beware, *Least any man spoyle them through Philosophy and vain deceit, and traditions of men, after the rudiments of the world, and not after Christ,* Col. 2. 8. to the end of the Chap. And bid them *if they were risen with Christ, to seek those things which were above Carnall Ordinances which perished in the using, where Christ sitteth at the right hand of God, &c.*

And this testimony I give to all the world, That you baptists and other, that are found practising those ordinances, Baptism, and breaking Bread, &c. you are not to be paralleled or compared to the Saints and Apostles, that did practise those things, in their parity or first institution by Christ, & not from tradition or command of man; for whatever Christ or his Prophets or holy Apostles did practise, as is recorded in the Scripture, is no ground for any one now to practise,

except commanded or moved immediately, by the same Spirit that lead them unto it; for they that so do, will be found in the rudiments of the World, walking in traditions; & although they may say, They have eaten and drunken at the Table of the Lord, and prophesied in his Name, and done many wonders, &c. yet when God's righteous Witness comes to be raised in Power to judgement, it will be said, *Who required those things at your hands, &c?* For since the long Night of Apostasie that Antichrist hath reigned, through his subtil working, hath gotten into all these outward Ordinances, Practises, and Forms that were practised by the Primitive Church, but the Power he had not, which did then, even in the dayes of the Apostles, begin to work with all Power, Signs and lying Wonders, in them that perish; whom now by the second and glorious appearance of Christ in man is revealing the man of sin, and Myſtery of Iniquity, and by the Power of his Spirit, and brightness of his coming, is destroying and consuming of him, which hath a long time reigned in man, the Temple of God: And therefore ye Baptists, you are found in the Traditions and Rudiments of the World; for the Pope, Jesuits, and all his Fryars, and all that they call Christendom, are baptizing and breaking bread, crying out, The Ordinances of the Lord, &c.

But the Spirit of Life from God, which is eternal, and not carnal, nor seen with the carnal eye; he, I say, that hath this spirit, is come to the end of all those shadows, and knows himself as he abides in it, a member of the body of which Christ is the Head, and a member of the true Church in God, with the Saints in Light, and so comes truly to say, as the Apostles did, *We being many, are one body, and one bread*; I speak as to the wise in God, to judge what I say: *The Cup of Blessing which we bleſſ, is it not the Communion of the Blood, the Life of Jesus Christ? And the Bread which we break, is it not the Communion of the Body of Christ? &c.* For all are partakers of that one Bread; *I am the Bread of Life*, (saith Christ) *he that hath an ear to hear, let him hear; and he that eats thereof, shall never dye*.

So I say, in this the day of God's eternal Power, his children who meet together, sitting in the heavenly high places, waiting on the Lord in the measure of his spirit, and in the Spirit of Truth;

Truth are worshipping him, they being many are one body, and come to be partakers of that Spiritual Bread of life, which is broken amongst them by the Divine hand, through the Power of the Lord, & so are come to the substance of the shadow or outward sign, which was to be done in remembrance by the Disciples, till he come, &c. (but not commanded to be practised by succeeding Generations, as a traditional rudiment) the which did prefigure the spiritual communion of the Saints, in the dispensation of times, which is come, for the gathering together all in one, even in CHRIST, Eph. 1. 10. And those that were baptized unto Moses, &c. They also eat of this Spiritual Bread, and drank of that Spiritual Rock which followed them, and that Rock was Christ, 1 Cor. 10. 2, 4. Therefore in the Power and Authority of the Spirit of the Lord, I bear testimony, That all the children of the Lord that are taught of him, and in his righteousness, in their measures are established, are come to the end of all those shadows, types and figures, which stood in meats, drinks, and divers washings, and such carnal Ordinances, baptising with Water, and breaking natural Bread, &c. Outward Offerings, and sacrificing of Beasts, &c. are carnal, (and the Apostle said, *I Paul testifie unto you, if you be circumcised, Christ will profit you nothing: What Scripture had the Apostle to prove that, seeing there was a time Scripture required it?*) I say, although these Ordinances and commands were instituted by the Father and the Son, they stood in time, until he that was before time and for ever will remain, when time shall be no more, was manifest the second time, &c. even Christ in them the hope of glory; and he that believes, hath the witness of truth in himself, and so is come in truth, according to the Scriptures of truth, to the end of those carnal Ordinances, which were imposed on them (take notice of the limitation of time) until the time of Reformation, Heb. 9. 10, 11. Rom. 10. 4.

9 And this testimony I give for the Lord's Truth, & his chosen ones, whom he hath called to labour in his Vinyard, that we (called Quakers) do not deny the Ordinance of God & Christ to wit, Baptism and breaking of bread, &c. as they stood in their time and place, as is aforeshewed; but for any to take them up, by tradition or imitation, (according to the Doctrine of
Pastor

Pastor Hunt Baptist, which said in the high place in their meeting at Kilkenny,--*That none could follow Christ, to be as perfect as he was*--- Therefore said he, *They must be as perfect as they can, and follow him so well as they can, and by imitation*---- And so hee would make the Doctrine of Christ and his Ministers, to be of none effect by his imitation and traditions; for his Doctrine and Ministry was for the perfecting of the Saints, &c. & they preached wisdom amongst them that were perfect, and they laboured to present every man perfect in Christ, and Epaphras prayed they might stand perfect. And the Apostle said, *They were compleat in Christ, and come to mount Sion, and to an innumerable company of Angels, and to the spirits of just men made perfect.* And Christ said, *Whosoever will be my Disciple, he must take up his dayly Cross and follow me: He doth not say--Follow me as well you can, &c.* but his Disciples said, *We have followed thee in the regeneration, &c.* and they received the Light of Life through which they loved one another; and said, *Herein was their love made perfect, and therein was their boldness, because even as he was.* mark the reason in the day of Judgement, *even so were they in the present, and were and are perfect;* and so they witnessed his Command and Doctrine fulfilled; which said, *Be ye perfect, even as your heavenly Father is perfect.* And for any, as I said before, to take up any Ordinance, (except moved of the Lord by imitation or tradition, I manifestly affirm, It is absolute Idolatry and Witchcraft, drawing the minds of creatures into outward observations, contrary to the law & Testimony; and that is the only Work of Antichrist, crying, *Lo here, lo there,* (and Christ saith, *Go not forth*) to keepe the minds of creatures in outward things, which perish in the using, from the Light of the Son of God within, whch he hath enlightened every one that comes into the world withall, that all men through him might believe and walk in the Light, which would lead unto the one baptism, to be baptized with the Holy Ghost and with Fire, through which the heart comes to be purified, and the Faith of God's elect comes to be received, which gives the victory over the world, and the mercy and peace from God comes abundantly to be multiplied in, and on the new creature, who is changed and raised to newness of life by the same power and glory that raised the Lord Jesus from the Grave: So in
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the Light of the Son of God, examine your selves ye Baptists, whether you are come to know a real change of life, and to be new creatures, and old things past away, or passing away; if not, I tellie unto you in the Name of the most High God, your baptism avails you nothing, and you are not yet come to the true repentance not to be repented of. And as sure as the Lord lives, his just and righteous Judgement must you all come to feel revealed in you, and upon that nature that hath disobeyed his Gospel, through which Gods Righteousness comes to be revealed from Faith to Faith, & through which Revelation of his Righteous Judgements in flames of fire, comes the creature to know the purging away the filth of the flesh, and the consuming of the man of sin, which hath a long time sate in the Temple of God, and exalted himselfe above God, even the mystery of iniquity comes to be revealed, which hath a long time reigned through the Power of darkness, which hath wrought with signs and lying wonders, which (*glory, glory for ever to the Lord*) he is now consuming with the Spirit of his Wrath, and the brightness of his coming, 2 *Thess.* 2. and look within; for all your preaching, and praying, and seeming holiness, being not moved or guided by, and from the spirit of the Lord, is the spiritual wickedness, which the Apostles vvarred against, whose Weapons were not carnal, as theirs are that lay violent hands on the creature, and would have stoned him to death.

And so, vwill ye, nill ye, a day of silence (*if ever you come to enjoy the Lords Truth, in the truth of it*) shall you know, that is Gods truth to you all; For your prayers and sacrifices are as the strange fire unto the Lord, that was offered by *Nadab* and *Abihu*, (mark) vvhich he commanded them not, for vvhich fire vvent forth from the Lord, & devoured them, that they dyed before the Lord; and for that very cause (*God beareth me record*) vve the servants of the Lord, vvhen moved of him to come amongst you, cannot joyn or bovv to your imaginary prayers, in vvhich time some or most of you are sitting at ease, and the Pastor or Teacher, standing praying many times in a Pulpit, (*Priest-like, taking a Text of Scripture, preaching by an hour-Glass*) and so you plainly shew you are not come in righteousness to glorifie God vvith one mouth, and one mind; for vvhen your
Teacher

Teacher stands praying and you sitting, it is a true testimony, you are not brought into the true humility; (*but are in the stubborn rebellious nature; at ease in Sion, which the wo is to*) nor to the Covenant of Life to perform, and fulfill the oath of God, which said, *As I Live,* (mark ye stiffe necked) *every knee shall bow, and every tongue shall confess unto me; saith the Lord,* and the Apostles and members of the true Church kneeled down to prayer by the Sea shore.

And so I say, it is not out of contempt as to your Persons, or as denying prayer, that we cannot join with you in it, as is afore shewed, for the prayers of the faithfull as the Lord leads to it, by and from the breathings, and movings of his eternall Spirit, we own in all humility, as may be expressed, &c.

Yea somtimes, God knows I lie not, were it not for giving and offending his holy Spirit, for the oppressed seed sake, that it might arise amongst you, to praise the Lord, I could even bow down amongst you, when the Lord hath sent me amongst you; but knowing the terrors of the Lord, and having felt his Righteous Judgements, and bore the Indignation of his wrath, dare not do it, but have many times stood bearing a heavy burden, a witness for the Lord against you. For *Israel* in the days of old, bowing to the Sacrifices of the Gods of *Baal*, the Anger of the Lord was therefore kindled against them, and *Moses* said unto the Judges of *Israel*, that the fierce anger of the Lord might be taken away, slay ye, saith *Moses*, every one his men that were joined to *Baalpeor*, *Numb. 25. 1. to the 6.* and therefore as I said before, a day of silence, shall ye Baptists and all professors of the earth know, that make mention of the name of the Lord but in the unrighteousness which is sin.

The Lord God of heaven and earth hath a controversie with you all, for your manifold transgressions, and for rejecting his counsell, and misusing his messengers which he hath sent, rising early, coming from far unto you, and you would none of his counsell, but hate and despise his servants, who reprove sin in the gate, and you abhor them that speak uprightly; Wo is me for you! my soul mourneth for you in secret; Oh! repent yee backsliders, repent ye backsliders, who have forsaken the Lord of Life, and have settled your selves on the Lees, and think in

your hearts because many of you have gotten great possessions and treasure in the earth, ye shall not be moved: Oh! again I say unto you, meet the Lord by speedy repentance, before the day of your visitation be past away, and you find not a day of repentance, though you seek it with tears as *Eſau* did; for the mighty day of the Lord God over all the world is come and coming, such as hath not been known since the world began; a day, wherein your solemn solemnities, and breaking Bread that perisheth in the using, &c. will be a day of great and thick darkness, felt even as the Egyptian darkness; in it your Prudent must keep silence, mourning even as a woman mourneth over her onely son, for he that formed the mountains and created the winds, and sheweth to man his thoughts, will plead with you, and all flesh by fire, and by sword, and great will the slain of the Lord be, yea they shall cast out their dead bodies, with silence; for saith *David*, Let the wicked be put to silence, in the Grave; and all that makes mention of the name of the Lord our God, who is a consuming fire, must depart from iniquity. And as you, and all people on the face of the earth, come to wait on the Lord in the way of his Judgements, you will sensibly come, truly and gladly to say, blessed be he that comes in the Truth, and in the name of the Lord, for he keepeth the feet of his Saints (mark that) but the wicked shall be silent in darkness: and *David* said, Let the wicked lips be put to silence, (mark and take notice ye that despise the Light, and speak proudly against the Light, and Spirit of God in man, to be the Rule and Guide of Life, &c:) That speaketh proudly, grievous things, contemptuously against the Righteous, *Psal.* 31. 17. 18. for the Lord is arisen, and hath appeared in his Temple, Let the earth, and all flesh keep silence before him; And therefore I say unto you, who despise the servants of the Lord, who preach silence to all flesh, who sit silently waiting on the Lord, speaking as they are moved, if ever the true joy in God, you come to be partakers of, it must be by returning in your minds into that of God in you, waiting in the silence of all flesh; for let the Islands keep silence before me (mark) that the people may renew their strength, *Iſa.* 41. 1. and thousands who are come to know the honourable silent waiting on the Lord, do witness daily
strength

strength renewed. And when the seventh Seal was opened, there was silence in heaven halfe an hour; And so to preach silence to all flesh, is according to the practise of the holy men of old; they spake as they were moved, of the Holy Ghost, and so according as they had received they ministered, as good stewards of the manifold gifts and graces of God; and Christ bid his Disciples go and wait at Jerusalem, till they were indued with power from on high.

And this hath been the substance of my testimony from the Lord unto you Baptists, That the Lord requires you to wait for the powerings forth of his eternall Spirit, and to feel its operation and movings in you: untill then, in the dread, power and authority of the Spirit of the Lord, again I say unto you, Let all flesh keep silence, Gods witness in every one of you shall eternally witness me to be true; for through the operation of Gods eternall Power and Spirit of Life; Life and Immortality is brought to Light, through which the Immortall soul comes to be refreshed, and the seed of God raised out of death.

And that Life and seed is but one in all, in the male and in the female, so if Gods Spirit move in son or daughter to speak in the Church of Christ; it is not lawfull to quench it. But if any thing else speak, whether in male or female, and not the Spirit of the Lord, or its movings, that which speaks in male or female, being in the sin and transgression, that is the woman, or sorrowfull sinfull man, that must be silent, and ask the husband at home; which (if she continue in the faith, Patience, Godliness, Sobriety, and Charity untill the man-child be born; or brought forth in Dominion to Reigne, to Rule the transgressing part with a rod of Iron) she may be saved: he that can receive it let him, for where sin and evill is standing, there is woe and sorrow, whether in male or female; and all must be silent in the Church till sin and iniquitie is blotted out; but who are come to know remission of sin, through faith in our Lord Jesus Christ, there is glad tidings, Joy and Peace, and all that ever ministers, from the Spirit of Truth, in the Church of Christ, must first be a partaker of the fruits of the Kingdome of God in measure; for saith the Apostle, The husbandman that laboureth must first be partaker of the fruits (*viz.* of that he ministereth,

to wit, of the Joy or Glory he testifieth of) therefore saith he to *Tymothy*, consider what I say, and the Lord give thee understanding, &c.

And male and female, is all one in Christ, and each must come to know the Travell and Anguish which makes all faces gather paleness, before that Child be brought forth : Wherefore saith the Prophet *Jeremiah*, Ask ye now, and see whether a man doth travell with Child, wherefore do I see every man with his hands upon his Loins as a woman in travell, and all faces are turned into paleness, &c. *Jer.* 30 6. This is a mystery, Christ in man; And so I say, when the Life of Christ is brought forth in power, in son or daughter, it is Lawful for either to speak in the Church of Christ, as *Miriam* and the holy women did, in the days of old, teach and instruct in the Congregation of the Lord, and *Miriam* taught *Israel* to sing praises to the Lord ; and *Deborah* a Prophetess Judged *Israel*, and instructed *Barack* & taught the people to praise the Lord; and *Huldah* the Prophetess spoke the Word of the King, saying, Thus saith the Lord : And *Priscilla* with *Aquila* her Husband, took *Apollos* a man of *Alexandria*, and instructed him more perfectly in the way of the Lord ; And *Paul* commends those women to the *Philippians* which laboured with him in the Gospel: And do the Baptists think the Apostle would commend those women in one place, or to one people, and reprove them or write against them to another people, and command them to be silent; because *Paul* saith, I suffer not a woman to teach, or to usurpe authority over the man, But be silent, and ask her Husband at home? &c. and therefore you will not willingly (if the Lord send his handmaids or daughters amongst you) suffer them to speak, on whom the Lord promised he would pour out of his Spirit in the last days, and they should Prophesie ; I tell you there is a great mystery in those words, I suffer not a woman to teach, but to be in silence, &c.

The Lord of Hosts is the Husband of his Church ; and as *Peter* said, Our beloved brother *Paul* writ in all his Epistles some things hard to be understood, which they that are unlearned, in the Doctrine and mysteries of Christ ; wrest, as they do all other Scriptures, to their own destruction; Therefore take heed all ye that are stumbling at the Lords speaking in his handmaids,

maids, as in ages past, who is the same for ever. Least yee are found perverting the Truth of the Lord, and quenching his Spirit; For *Anna* a Prophetesse, a woman of great age, that had lived with an Husband, seven years from her Virginity; a widow of about fourscore years of age, that served God in Fasting and Prayers, she coming into the Temple, that instant when the Child Jesus was in the Temple, she gave thanks, and preached in the Temple redemption by Jesus Christ to all them that looked for it, in *Jerusalem*; And Christ himself, bid *Mary Magdalen*, to whom first he appeared after his Resurrection, out of whom he had cast seven Devills, Go and tell (or preach) to my Brethren, that he is arisen, saith the Angell, and go to *Galilee*, there shal they see me, saith Christ; And so I say unto you, where ever the seed, which is Christ, to which all the promises of God are Yea and Amen (and all that ever come to be blessed, it must be in the seed) is brought forth in power to Raigge, it is lawfull to speak, whether in male or female: quench it not for in Christ Jesus, there is no difference, in him all is one, *Col. 3. 11. Gal. 3. 28.*

Therefore again I say unto you, quench not the Spirit of the Lord, but try all things, and hold fast that which is good, and despise not reproof of Instruction, but receive the Truth in the Love of it, to wit, the Light, and Spirit of Truth within, as is largely before proved; according to the Scripture of Truth, as it is in Jesus: And take heed, least for your not receiving the Truth in the Truth, in the Love of it, God give you wholly over to reprobate minds, to work uncleanness with greediness and so he Justly send you stronger delusions, that ye all may be damned! who will not believe, and receive the Truth in the Love of it; And then in that day of trouble and Anguish when you cry and call; even you who have caused the simple to erre, keeping them in that which perisheth in the using, from the measure of God in them, bringing all the Arguments and strong Reasons, to pervert and perswade from the Truth, and to stop Gods Righteous witnesse, from arising in the simple, of which many would hear and receive the Truth, but having not strength are afraid of being cast out from amongst you, as it was amongst the envious Jews, who ever of them did confess
Christ

Christ, was to be cast out: But the day is near come, that such
 fears shall be cast out of them, who breath after God in righ-
 teousness and Truth, and they shall come to know one (if
 you cast them out) will receive them; even as Christ received
 him, whom the Jews cast out; and the Lord will bring them by
 a way they have not known, & in paths they have not trodden
 (that which is high, rough, and crooked, will the Lord bring
 low, and make it straight and plain) so that a fool shall not erre
 therein, and when the poor and needy seek water, and there is
 none, and their tongue faileth for thirst, I the God of *Israel*,
 saith the Lord, will not forsake them, I will open rivers in high
 places, and fountains in the midst of the Vallies, &c. *Isa.* 41.
 17, 18. And many of them which ye brutish Pastors, & Teach-
 ers, have kept in bondage, a Day when God's witness comes to
 be raised up in them in Power, a swift witness will the Lord
 make them against you, That is God's Truth unto you; and in
 that day, as I said before, shall ye that have caused the simple to
 erre, &c. (Who are scorching in the flame and ye know it not,
 Gnashing and Blaspheming God and his Tabernacle, who
 keep the Commands of Jesus, according to the Law and Testi-
 mony; to wit, the Light within, which is the Law, and the
 Spirit of Jesus, which is the Testimony, by which his faithfull
 ones are moved and Guided; which you say, is the Spirit of the
 Devill, woe is me for you! cry unto the Lord, & he wil not hear
 you, except ye Speedily Repent, to whom repentance is offered;
 for you would none of his reproof, neither did choose the pure
 fear of the Lord, but have hated the true knowledge of the
 Lord, and have chosen that wherein he delights not, but are re-
 bellling, and rejecting the Counsell of the Lord, doing evill con-
 tinually before me, saith the Lord. Therefore shal ye bow down
 to the slaughter, and my servants whom ye despise, shall eat a-
 bundantly, and drink, and be satisfied, and sing for Joy of soul;
 but you who are accounted as Embassadors of Peace, shal weep
 and howl for vexation of Spirit, and eat the fruit of your own
 doings, and not be satisfied; the mouth of the Lord hath spo-
 ken it.

Thus I have, in obedience to the movings of the Lord, in ten-
 der Love to all your souls; not shunned to declare and make
 mani-

manifest the way to everlasting salvation, as one that am truly sensible, of the state, and want of Christ that all professors of the world are in; I say unto every particular, whose desires is after God, and would walk in the good old way, the way into it, is plainly made known, which is Jesus Christ, the Light within, which all that believe, & follow, it will lead, in the daily Cross of Christ, which will slay the enmity in man, which hath separated him from God, by which man, will again come to an entrance into the everlasting inheritance, to sit down in our Fathers House amongst those that are sanctified, where is bread enough; And whereas thou *Wil. Lee* hast said, that I am absolutely damned; Is not the cause of Damnation unbelief, not believing in Christ the Light which Lighteth every one that comes into the world, which Light is within, and Spirit of Truth within, and Christ the hope of Glory within, except thou art a reprobate? & whether the cause of *Judas's* damnation was not because he betrayed the Just into the hands of murderers? Therefore take heed *Wil. Lee*, that the Judgement thou & others have given unto the Innocent, take heed it be not executed on your own pates, for thou and the rest of you are in danger of it, because ye have Judged before the time; for because Judgement is not presently executed, the misery of man is great that goes on in his wickedness; take notice of that *Wil. Lamb* Pastor, that boasted the Quakers had Judged thee long ago, and it is not yet come to pass; for with what measure you have meted to others, will be meted to you again, good weight, pressed down, and running over, into your bosoms will men give unto you, and in the day of your perplexity remember you were forewarned in the Life time of your Prosperity.

Written in Clonmell the 8 month, 1659. when ye were at ease, saying, Peace and Safety. And had been published abroad long ere this time but Satan hath hindred, through keeping my body in bonds. Neither is it now published to exasperate evill men against any of you Baptists, in this day of Tryall that is come, and yet more coming upon you; But it is laid on me, to set it forth, that ye may see how ye have rejected the Truth, and despised instruction, for which you must feel the hand of God.

T. M.

THE END.